

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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MESST. EDITORS.—The following article is from the pen of our late friend and Brother, Samuel Hart, Esq. of this town. It appeared, originally, in the 1st No. of the 2nd Vol. of the Religious Inquirer.—In the length of time which has since elapsed, it has probably passed from the minds of most of those who then read it; while to many who may now see it, it will be entirely new. If you think its republication at the present time, will subserve the interests of the truth, in compliance with the wishes of some friends of the author, please to give it an insertion in your interesting and useful paper. W. A. S.
Berlin, May 11, 1835.

EXPERIMENTAL RELIGION.

MR. EDITOR.—I offer you for publication my religious experience—for I have been convicted and converted, or in modern language, I have 'experienced religion.' When very young, strong impressions were made on my mind, by the Assembly of Divine's Catechism; and my father's explanation of it. Terror soon became the most prominent feeling. I was not more than 4 years old, when I first became frightened with the misery of that estate whereunto man fell, & was given to understand that I, and my fellow beings were under the wrath and curse of a dreadful God; and exposed 'to the pains of hell forever.' And it was scarcely sufficient to prevent my sinking into immediate despair, to be informed, that God had elected some to everlasting life: for I could not conceive how even these could be happy; surrounded and beset on every side by wretched objects, candidates for immortal woe! For a very long time I found little or no relief from these early impressions, but on the contrary, they became at times, still more poignant.

At about 9 or 10 years of age, being arraigned to be taught the Catechism, I was called upon to answer the question—'What doth every sin deserve?' I readily repeated the answer. My father inquired, if I knew the import? A trembling instantly seized me, and I could not answer. He demanded a reply. I stood mute in horror, and utterance was absolutely denied me. My father

expostulated—How is it, my son, when I introduce any other subject, you are free to converse; but on the vast concern of your immortal soul, you refuse to speak? I really supposed at the time, that my refusal, as he termed it, was a sure token that my perdition was sealed; and I began to stagger under a weight of woe, too ponderous for me to sustain. And I have often thought, that if my father had continued his expostulations a little longer, I should have sunk down and expired at his feet. But he soon saw my situation; and I read in his looks, a reprieve from immediate destruction.

Not many years after this, an intimacy took place between me and one of my sisters. We loved each other, and I can truly say, that fraternal affection was never more sincere, and rarely, if ever, more ardent. At the age of 18, she was carried off the stage of life by that lingering, living death, the consumption. When her case became desparate, the alarm and anxiety we mutually suffered, baffles all description. Being educated together, our religious impressions were similar. The dying hour arrived, 'and every groan she heard, was big with horror,' to me, as well as to her: for every groan I responded, groan for groan. At this awful crisis, my father used every exertion to inform her what she must do to escape endless misery. She listened as for the life of her precious soul. But she could not understand what she must, or what she could do. He then turned his attention to the performance of a great duty, the reconciling himself to the endless perdition of his dear daughter. I saw his venerable frame totter under the weight that oppressed him—it was too much.

Bowed down to earth, by this distressing event, combined with an unhesitating belief that but few of my fellow men could possibly escape an eternity of misery, I was on the brink of unconditional despair: when a ray, from the fountain of light, penetrated the gloom which enshrouded me; and a still small voice, whispered the consoling inquiry, is this doctrine true? May it not possibly be an error? That moment, that precious moment, will never be forgotten, 'while life, and thought, and being last.' From that time, to enable me to examine this all important question, I began to attach some value to my being; for, heretofore I had held it of no estimation, even worse than nothing. Indeed, I could not consider the human race in any other point of view, than as an infinite curse: one part, to be interminably miserable; and the other, to make the best of their case, must forever remain deep and hopeless mourners, for they must always remain without hope.

At the commencement of my reasonings and researches, on a work of such magnitude, I was resolved to proceed with the utmost circumspec-

tion, when to my utter astonishment, I soon found that reason had no concern with it. That to get along at all with this doctrine, reason must be prostrated, that the scripture must be set at variance with itself, and converted into a mass of contradictions—that every sympathetic and benevolent feeling of the heart must be suppressed, or eradicated, and that the glorious character of the incorruptible God, must be changed; not merely into an image made like unto corruptible man, but into that of a ferocious implacable tyrant, bent on tormenting his creatures: and that without cause, as all acknowledge that there has been made an ample propitiation for the sins of the whole world; and that it is God's prerogative, and his only, to apply this to the souls of men.

Seeing this dreadful doctrine by Scripture testimony and fair reasoning, fairly confuted, for a time it seemed to me, it was enough. I felt resigned. Come what might, I thought I could cheerfully endure it. Disappointments and disasters of any description—come the loss of friends, near and dear—come death itself—come future misery to any limited extent—come any thing—come every thing, but an interminable hell. From the forebodings, with which from my infancy I had been haunted, to the happy prospects which now cheered my reviving spirits, was a radical change. It was indeed a saving change. In the varied, checkered scenes of life, for nearly forty years, I have found it to be such.

It has saved me from despair, and a premature death. It has saved me from entertaining dishonorable thoughts of that God, whose essence is love; and it has enabled me to enjoy the comforts of life with cheerfulness: and to endure its trials with resignation. And of these last, I have had my share—only one of which, from the long catalogue, I will mention:

More than 30 years after the death of my sister, as already related, by the same fatal disease which carried her off and nearly at the same age, I lost my only daughter. Had it been supposed that some severe chastisement was necessary to test the worth of the religion I had embraced, surely this stroke would have been deemed sufficient. And I can sincerely say, it has served to enable me to appreciate its inestimable value. In my daughter's near approach to the tomb, I could now approve of her unbounded trust, in the goodness and mercy of her God and Saviour; and even congratulate her on such an auspicious frame of mind at that solemn and interesting period of her existence. I saw no occasion of weakening her confidence in God, or intimating that he could possibly be less benevolent or have a less compassionate design in his chastisements, than the father of her flesh, who never

trowed upon her, but for her good. Her bitter dying groans, were, the purchase, so to express it, the cheap purchase of the glory which should shortly be revealed, where as she expressed it, she should *'soon be soaring in the regions of bliss.'* In this trying scene, it was indeed consoling to know that these momentary pangs would certainly work out for her, *'a far more exceeding and eternal weight of glory.'* Had I not met with a saving change I must have felt the sad necessity of urging my daughter to do, or perform some mysterious, undefinable, inexplicable work, which no person has discernment enough to know what, or power to perform, if it could be known, and which, although it is wholly the work of God, I must have informed her she must do, or she must be damned. And thus, with this solemn mockery, have platted with thorns, her dying pillow! But, blessed be God, the Christian religion, rightly understood, inculcates no such *'cruel mockings.'* On the contrary, it uniformly invites us to trust in the mercy of God, who gave his Son a *'ransom for all, to be testified in due time.'* Having received this testimony, *'I am filled with comfort, I am exceeding joyful in all our tribulation.'* And I can heartily join with my Limitarian brethren, whenever they are disposed to *'praise the Lord for his goodness, and for his wonderful works to the children of men.'* Join, did I say? I can surely take the lead, and on a higher key, strike up my hallelujahs and shout, in much more elevated strains, *'Glory to God in the highest,'* for his impartial, unlimited, efficacious and eternal goodness.

Have they been in darkness and distress? I have suffered the horrors of doubt and darkness, and dismal forbodings. Do they now enjoy a degree of light and comfort? The light which shines in my enraptured view is far more refulgent. Can they faintly rejoice in a hesitating belief, that God will be partial to them? I cherish a belief, which leads to rejoicing, *'with joy unspeakable and full of glory.'* Is it their expectation to meet in heaven, some part of our brethren of the human family? I have the transporting assurance of meeting them *all*; that not one will be lost, to damp the joy, and sadden the blessedness of that happy and divinely glorious place.

A UNIVERSALIST.

SELF-RIGHTEOUSNESS REPROVED.

'The Pharisee stood and prayed with himself thus: God I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.'—Luke xviii. 11.

One of the most prominent and essential virtues which the divine Founder of christianity has recommended to his followers, is humility. He enforced this not only by precept, but by his own example. Having frequent occasion to reprove the hypocritical formality and want of charity, for which the self-righteous Pharisees of his day were notorious, in order to present the subject in the most attractive form, and in the manner least calculated to give personal offence, he introduced it in the form of a parable; that is, by comparing such a piece of conduct and its reward to a certain person's doing so and so. In order to exhibit the unbecoming nature of spiritual pride and self-righteousness, displayed in the conduct of the Scribes and Pharisees, our Lord introduces the parable of the Pharisee and the Publican going into the temple to pray. It is worthy of notice that this parable is expressly stated by the sacred historian to have been spoken to such as boasted of, and trusted in, their

own righteousness, and despised their fellow creatures. 'Then spake he this parable unto them that trusted in their own righteousness and despised others; two men, the one a Pharisee and the other a publican, went into the temple to pray. The Pharisee stood and prayed with himself thus: God I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. And the publican standing afar off, dared not so much as lift his eyes to heaven, but smote on his breast saying God be merciful to me a sinner. Upon which our Lord adds. 'I tell you that this man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled and he that humbleth himself shall be exalted.' There is in this short parable an important and admonitory lesson for the instruction of all who profess the name of Christ, which they would do well to consider and conform themselves to: since we learn by sad experience that many, who profess to be the followers of the meek and lowly Jesus, are apt, through a wrong apprehension of the ground upon which the duties of a Christian are founded, and the influence of a narrow partial creed, joined perhaps with no small share of pride and self-conceit, to run their religion into downright self-righteousness. It makes them feel that they themselves are more holy or better than their neighbors who are less ostentatious about their religion, having a high and self-conceited opinion of their own righteousness, and of course they feel in their hearts to 'thank God that they are not as other men,' that is, sinners. Hence, they are apt to forget mercy and humility.

The utter impropriety and inconsistency of such a self-righteous disposition with that humble opinion of one's self, and charity for others, which Christ recommended to his followers, will appear, when we consider the amazing love, the benevolent condescension which the Savior manifested in taking upon himself the likeness of sinful flesh, and coming into the world to suffer death for sinners. Such was his compassionate regard for that class of people whom the Scribes and Pharisees despised, as less holy than themselves, and his willingness to relieve and render them every needed assistance was such, that the self-righteous Jews contemptuously styled him the friend of publicans and sinners. And such indeed he was. He himself declared that he came to seek and to save them that were lost, not to call the righteous, but sinners to repentance. This would not have been his errand, had he not been the friend of sinners. He tasted death for every man—he gave himself a ransom for all to be testified in due time. If therefore Christ had such condescending love, such special regard for us sinners who had forsaken the path of rectitude, as to undergo persecution and suffer the bitterest death which human cruelty could invent, that he might reclaim us—if he suffered the just for the unjust that he might bring us to God, let me ask, can it be Christ-like in those who profess to be his followers, to feel above, and despise their fellow sinners, because they do not make as much ado about religion as themselves?

Did he who left it as a rule for his followers, 'to do unto others as we would have others do unto us'—I say did he justify, did he teach them to thank the Lord that they were not as other men are, i. e. sinners? or to say in a pet that if the whole world, all the human family are going to heaven, they don't want to go? Strange

and unaccountable as it may seem, such expressions, or what amounts to the same, have been made by persons professing the name of Christian! And wherefore have they thrown out such spunky language? Merely because they have heard, or perhaps not more than half heard the doctrine preached, that, in Christ, all the families of the earth shall be blessed. That, as in Adam all die, even so in Christ shall all be made alive: in other words, that through the mediatorial agency of the Redeemer, the whole family of mankind will be reconciled and brought to a saving knowledge of God,—as if this doctrine could imply nothing better than that people will be saved in sin. Now this doctrine of Universal Salvation, whether it be true or not, contends for nothing more nor less than the salvation of all mankind from the dominion of sin and death; that it is necessary that man should be purified from sin, in order to qualify him for the joys of heaven. Therefore it joins testimony with the scriptures, that there shall in no wise enter into the holy city any thing that is unclean. Consequently, no one, let his religious creed be ever so fastidious, need be under any trouble that he shall have to encounter unclean souls in heaven, let Universalism be true or not. We do not suppose heaven to be like an earthly habitation, that a man can enter into let him be dirty or clean—no! we must have heaven in our souls, or we cannot be in heaven.

Let it be as it may, as to the question whether all men will be so saved or not, it must be evident to any candid, reflecting person, that such expressions as the one we have named, are altogether unbecoming a professed follower of the meek and humble Jesus, inasmuch as it manifests just such a conceited opinion of his own righteousness as did the Pharisee in our text, who thanked God he was not like other men, a sinner.—And if it be our duty as Christians to admonish such as show symptoms of departing from the spirit of Christian charity and humility, it is so in the present case. Let us remember that we are sinners, after all our endeavors to live according to the precepts of our Savior, and that if we are saved, it is by grace, and not of works, lest any man should boast.

Seeing then, that not only the precepts of our Savior, but a sense of our own fallibility and imperfection, should teach us to be humble and charitable—seeing that Christ condemned the self-righteousness of the Pharisees, it follows that those who feel to thank God that they are not as other men are—who say they would not go to heaven if Universalists go there, are no more fit to enter into the holy city than those whom they affect so much to despise.

I have been informed that a certain Methodist minister, who occasionally holds forth in this place, remarked in his discourse a few weeks since, in substance at least, if not in the very words, that if all the wicked characters (which he named over,) are going to heaven, he wished, for his part, that the Lord would provide a separate place for him, for he felt that it was quite enough for him to be plagued with them here on earth. Now I would advise him before he preaches again on the unworthiness of sinners to be saved, to read the parable of the Pharisee and publican, and correct his disposition thereby, for I think, if he really feels as he says, he will see his own picture there; otherwise I suggest to him the propriety of retiring into some dark cave, where he can neither see the sun shine nor

the rain fall, for God causeth his sun to rise upon the evil as well as the good, and sendeth his rain upon the just and unjust.

Let it be remembered, however, that the doctrine of universal salvation, at which this preacher evidently meant to cast a slanderous stone, involves no such idea, as that sinners will go to heaven in their sins, and whoever says it does, is either ignorant of it, or intends wilfully to misrepresent it. *Whoever readeth, let him understand.* Univer. Watchman.

BRIEF COMMENTS.

For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? 1 Peter 4: 17, 18.

This passage of scripture has been too often perverted and turned from its original meaning. It has been applied to a future state of existence. 'If the righteous scarcely be saved' has been made to apply to the final salvation of a certain portion; as though the salvation granted to them was a *scarcely* one! Were this true, how appropriate would be such a declaration from those redeemed, as the following. 'Unto thee, O Lord, be the glory; for thou hast scarcely saved us!' This is not an agreement with the glory ascribed to God and the lamb by the sacred writers in view of the 'great salvation.'

To what period does this passage refer? Let some of those who believed the doctrines of a future judgment and endless misery, give answer. Dr. Whitby on this passage remarks: 'For the time is come that judgment must, according to our Lord's prediction Matt. 24: 21, 22, Mark 13: 13, Luke 21: 16, 27—begin at the house of God; and if it first begin at us, believing Jews, what will be the end of them that obey not the gospel of God? And if some of the righteous scarcely be saved—i. e., preserved from the burning, ver. 12, being saved, yet so as by fire, 1 Cor. 3: 15—where shall the ungodly and the sinner appear in safety from these dreadful judgments which are coming on the Jewish nation? Prov. 11: 31.' Macknight says—'what he here speaks of, is the difficulty of the Christians at the time of the destruction of Jerusalem. Yet they were preserved; for so Christ promised, Matt. 24: 13. But the ungodly and wicked Jews were saved neither in Judea nor any where else.'

That the Christians suffered many grievous persecutions or judgments previous to those which came upon the Jews is an historical fact. But they escaped the great calamities which finally involved this unbelieving nation. They took warning from their Lord's predictions, and retired from Jerusalem in season to find protection from the Roman invaders, and thus were 'scarcely saved,' while their enemies were overwhelmed in temporal destruction.

Star & Universalist.

Communications.

Our Saviour's prayer in the garden.

Original.

It is generally supposed that our Saviour's prayer in the garden was, that he might escape, or be delivered from the death of the cross. But when we consider that this event was an important part

of the work which his Father had given him to do—that he so frequently spoke of the death which he should die—and that he voluntarily met and surrendered himself to those who had come to take him, that he might be put to death, the conclusion seems to be irresistible that he did not, for a moment entertain a wish or desire that this death might pass from him.

Perhaps by consulting the apostle to the Hebrews we may get some light on the subject; he said 'Who in the days of his flesh when he had offered up prayers and supplications, with strong crying and tears unto him that was able to save him from death and was heard in that he feared.' Heb. 5: 7. In this passage the apostle evidently alludes to our Saviour's prayer in the garden; it is also evident that he feared death, and prayed to him that was able to save him from it, and that he was heard and consequently delivered from that death which he feared. This surely was not the death of the cross, for this, he was not delivered from. What then was the death which he feared, and from which he was delivered? Jesus very well knew, that a great multitude were coming against him, armed with swords and staves, that he had directed his disciple to arm themselves, and he that had no sword, to sell his garment and buy one, that his enemies were full of rage against him—that his disciples were zealous in his defence, and that under all these circumstances, it was likely that a contest would ensue, and he being the subject of contention, might suffer immediate death in the conflict. It appears, therefore, evident that the death which he feared and from which he was delivered, was immediate death by the hands of his enemies, and not the death of the cross as is generally supposed.

J. C.
Chaplin, April 1835.

PLEASING ANTICIPATIONS.

Original.

Weary with the cares and perplexities ever attendant on this sublunary estate; I laid my aching head on my pillow, in hopes that sleep 'balmy restorer of peace' would come to my relief. But alas! the retrospect of past events, came rushing over my mental vision in wild confusion, that tired nature could find no repose whilst contemplating things of earth. Then indeed, I found 'an aching void this world can never fill.'

I now realized the value of the hope inspired by the gospel of peace; and turning my thoughts from things 'seen and temporal' to things unseen and eternal. I felt a life-giving energy moving within my troubled breast. O glorious thought! The dead shall be raised, and the mortal shall put on immortality, and death be swallowed up of life, and all troubles shall cease forever. And is this—can this be a reality? thought I. Yes, the mouth of the Lord hath spoken it; and it must be fulfilled. Then it was that, forgetting the things of earth and sense, my mind contemplated the realities of the resurrection state, when I should see Abraham, Isaac and Jacob, the holy Prophets, and all the numerous sons and daughters of ancient days, basking in the sunshine of immortal bliss. Ranging still onward, a long catalogue of loved ones, once held dear were presented to the mental vision. O blessed throng now made as

the angels in heaven: O shining host! The Lord who redeemed them was also there, presenting his 'purchased possession' without spot or wrinkle. The whole was filled with the presence of him, who is, and who was, and ever will be, the same unchanging being; whose nature is LOVE. O transporting thought! And am I—are all my friends, yea, are all my fellow mortals to be made thus happy? O yes, the response as from heaven replied. Then wait thou upon God. My soul be not thou cast down or dismayed at the ills of this life, for your immortal interest is secure. O that men would praise the Lord for his goodness and for his wonderful kindness to the children of men. Let all that have breath praise the Lord.—Amen and Amen.

J. C.
Lebanon, April 25th 1835.

Original.

ESSAYS ON DEITY.

Number Five.

OMNISCIENCE OF GOD.

It is almost impossible to speak of the omniscience of God without connecting it with his omnipresence. Indeed, the former necessarily flows from the latter. There is an admirable connection between all the attributes of Deity. He is perfect in his nature and designs. 'His omniscience foresees, his understanding which is infinite, arranges, his sovereignty, decrees, and his omnipotence executes the purposes of his will.' It will be profitable to obtain a clear definition before we proceed to a discussion of our subject. Buck says, 'Omniscience is that perfection by which God knows all things.' Clarke says, 'omniscience, or the power to know all things is an attribute of God, and exists in him as omnipotence, or the power to do all things.' There are certain terms employed by theologians which undoubtedly mean the same as omniscience: such as prescience, foreknowledge. In strict language, foreknowledge belongs neither to man nor the Creator. All that man hopes in future, must be belief not knowledge.—He may predict or foretell, but he cannot foreknow. Take the most evident thing in nature, 'the sun that rules the day.' Every evening when he,

'with farewell beam delays'

Among the opening clouds of even,

we are not certain but it is an everlasting adieu.—God may have arrived at that grand period in nature, when he shall have accomplished all his purposes with the whole material system. With God there is neither foreknowledge nor after knowledge. All past, present and future exist to Him as one eternal now. 'Infinite knowledge takes in present, past, and future in one comprehensive survey, pierces through all distance at a glance, and collects all ages into the focus of the existing moment.' He is first, last, midst and without end.

I. We mentioned in No. I. of our series that two modes of argument had been employed to prove the Being of God, entitled, *a priori* and *a posteriori*. The former consists in reasoning from cause to effect; the latter from effect to cause. It is evident *a priori*, that God must be infinitely wise or he could not have planned and built the universe. Indeed the existence of man alone is sufficient proof of a God. No being

can impart that which it does not possess. Man is endowed with intelligent powers; therefore he came from a being infinitely wise. This being is God, who 'created man in his own image.'—Reason assures us, that 'in the beginning' when 'God created the heavens and the earth,' he must have distinctly foreseen the result of his works.—It is therefore evident if any part of our race should be interminably wretched, it was known at creation that such would be their fate. If known, it must have been made certain by God himself; for He is the author of all truth; yea, He is truth itself. The discussion then in the religious world ought to be whether Calvinism or Universalism is a truth, or whether God has elected a definite number, or the whole of the human race. We ask whether Arminianism does not proceed on the same ground respecting man's final destiny, as Atheism does respecting his creation? All is chance! Both throw a gloom, an uncertainty, and an impenetrable darkness over the whole scene of things! Both are alike dishonorable to God! Were I to renounce Universalism, I would as soon embrace and advocate the one as the other! If popular divinity be true, the all-seeing God has compelled into existence beings innumerable, whose eternal misery he distinctly foresaw. We now appeal to its advocates. Can you imagine a more cruel or unwise being than the Supreme God? Do you not 'rob him of all his loveliness and beauty? Entertaining such views, can you wonder at the prevalence of infidelity?

We reject all such doctrines, and maintain that the all-perfect God 'hath chosen us in Christ before the foundation of the world.' In his unerring counsels the work is finished: so that even now the 'happy God' is ever contemplating 'the restitution of all things,' when 'every creature in heaven, and in the earth, and in the sea, shall say blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.'

II. Reasoning *a posteriori*, we are led to refer the creation to a Supreme cause. A superior intelligence is every where manifest. Even in ancient times, it was admitted that 'the heavens declared the glory of God.' How much more evident now is the Divine glory! Parts of nature that were once supposed to be faults, are now found to harmonize with other parts of creation, and to display the perfection of the great Author of nature. Such calculations are now made respecting the phenomena of the heavenly bodies, that their revolutions may be predicted with unerring certainty for centuries to come. The great movement of nature is a perpetual revelation of the will of its Author. 'Day unto day,' says the "monarch minstrel" of scripture, in his unequalled strains of devotion and poetry, 'day unto day uttereth speech—night unto night showeth forth knowledge. No sound, no language—their voice is not heard—but their meaning goeth forth to the ends of the earth—their sense is understood by all the nations.' 'How inexpressibly great then is that being who penetrates at once the recesses, and circumscribes within himself the boundless ranges of creation; who pierces into the profound meditations of the most sublime intelligence above, with the same ease that He discerns the wayward projects of the child; who knows

equally the abortive imaginations, and the wisest plans of every creature that ever has thought, or that ever will think, throughout the realms of intellect.'

c. s.

Original.

A dialogue between a Limitarian and a Universalist.

L. Good morning friend, I understand that you are opposed to protracted meetings, and if so, I should like to know your reasons for it.

U. Sir, good morning. With regard to protracted meetings, I have not an exalted opinion of them; indeed I am decidedly opposed to them, and for the following reasons, viz: in the first place, I find no authority for them in the Bible, either from the precepts or examples of Christ or his apostles.

2nd. The preaching on such occasions, is generally of an inflammatory nature, addressed to the passions, rather than to the understanding of the hearer and is peculiarly calculated to excite the former without informing the latter.

3dly. They are generally managed upon the principle of sympathy—one has his mind excited because he sees that of another to be so; and this goes perhaps thro' a great part of the congregation, who remain as ignorant of true religion as they began.

L. But do you not suppose it necessary to alarm sinners by showing them their danger, and thereby inducing them to leave their sins, and to come to Christ?

U. Let us examine the subject upon the orthodox principle of election and reprobation. I can see no possible use in alarming the elect, by warning them of danger that never existed but in the imagination, and to which they never were, and never can be exposed, and as to the reprobates it is useless, and worse than useless to alarm them, as it only makes them miserable in this life in anticipation of what is unavoidable in the next.

L. Means are surely necessary to bring in the elect; and this I think to be one of them.

U. It appears very strange to me, that a Being of infinite wisdom and almighty power, should be under the necessity of alarming the elect, by warning them of danger, that never did and never can exist, in order to induce them to forsake their sins and become reconciled to him.

L. If I believed in your doctrine, that is, that all mankind will eventually be saved, I would never attend another religious meeting, nor would I ever give a cent to support the gospel, but would throw off all restraint, and indulge in anything my inclination might lead me to.

U. I have frequently heard those of your faith express themselves in the same way; and, if you are sincere in what you say, it shows just what your religion is; that is nothing more the fear of hell torment, instead of being led to repentance.

L. There appears to be some reason in what you say and perhaps in this particular you may be right; but if all are sure of salvation at last, I cannot see any benefit in believing the doctrine, as they are safe whether they believe it or not.

U. Upon the same principle we may as well believe error as truth, because believing error will not destroy the truth; but Christ and his apostles seemed to have a very different view of the sub-

ject, Christ says, 'He that believeth shall be damned or condemned, and again 'He that believeth on him is not condemned, but he that believeth not is condemned already'—Why? 'because he hath not believed on the name of the only begotten Son of God'—An apostle says, For we that believe do enter into rest, and again 'There is therefore no condemnation to them who walk not after the flesh, but after the spirit.' Hence the benefit of believing the truth; the believer is freed from condemnation, while the unbeliever is condemned, and will remain so while he continues in a state of unbelief; there is no such thing as salvation in sin, but salvation from sin; salvation is being delivered from the bondage of corruption, and being brought into the glorious liberty of the children of God.

L. If these are the views of Universalists, their views are very different from what I supposed them to be: and having a great desire to know the truth, I shall endeavor to give the subject a careful and candid examination by the light of scripture, and to believe and acknowledge the truth as I shall find it.

U. A noble resolution truly, and may God direct and bless you in your inquiries of her truth.

J. C.

Chaplin, April 1835.

FOR THE INQUIRER AND ANCHOR.

STATEMENT OF FACTS.

In consequence of the great excitement which has recently been created, by the circulation of a report, that *Rev. Matthew H. Smith of Hartford, has renounced the doctrine of Universalism*, we deem it proper, and a duty which we owe both to him—to his friends, and to the public inasmuch as we are acquainted with all the circumstances, to make a brief statement of the facts in the case.—Mr. Smith's health had been quite feeble for several weeks previous to Sunday, the 17th, inst. but on that day, he was more unwell, and remarked in the morning that he was *unable to preach*. He, however, performed the regular services of the day, and in the evening attended a wedding, at which his appearance was, in some respects, singular. Immediately after the ceremony was through, complaining of illness, he was conveyed to his residence; and from that time, though no one suspected derangement, his conduct was strange and unaccountable. Here we should remark, that in the same evening he sent a communication to the committee of his society, in which he asked to be discharged from the pastoral care of said society, at the expiration of three months, and on Tuesday morning, he addressed another communication to the committee, in which he expressed his disbelief of the doctrine of Universalism, & requested an immediate dismissal. This doctrine and its professors formed the principal subject of his conversation, which with every one, was altogether in the style and language of our most bitter opposers; a circumstance accounted for, by the fact, that, notwithstanding the serious indisposition from which he had, for some time, been suffering, he had proposed to deliver a short course of popular lectures on the various objections to Universalism, during the session of the Legislature, and to prepare himself for the undertaking, had recently been much engaged in reading

M'Clure's Lectures, Cook's Modern Universalism Exposed, Hawes' Reasons &c. In this situation he continued until Wednesday morning, when he arose early, harnessed his horse, and, driving with great speed, rode to Tolland. Here, being lost, he inquired where he was, and discovered indisputable evidence of derangement; but, on shedding tears profusely, he obtained a partial relief from his distressed state. In the afternoon, during which he had some lucid intervals, he was conveyed home, completely prostrated in all his powers. Medical aid was immediately called, and, on Thursday, having recovered in some measure from the fatigue of the preceding day, he was again himself; but now retains no knowledge whatever of anything that transpired from Sunday night until Wednesday, the period during which his mental alienation continued. At present, his mind is sound—his bodily health is gradually improving, and his faith in the ultimate salvation of all men, remains unshaken.—*God be praised.* W. A. S.

INQUIRER AND ANCHOR.

SATURDAY, MAY 23, 1835.

GOODNESS OF GOD.—We present our readers with the following extract from Paley, in reference to the benevolent design of God in the creation of the world. If our readers receive as much pleasure in perusal as we have enjoyed in reading it an hundred times, they will not regret the space it occupies in our columns. But here it is with some comments annexed.

'The air, the earth, the water teem with delighted existence. In a spring noon, or a serene evening, on whichever side I turn my eyes, myriads of happy beings crowd upon my view. "The insect youth are on the wing." Swarms of new born flies are trying their pinions in the air. Their sportive motions, their wanton dances, their gratuitous activity, their continual change of place without use or purpose, testify the joy they feel in their lately discovered faculties. A bee among the flowers of spring is one of the most cheerful objects that can be looked upon. Its life appears to be all enjoyment; so busy, and so pleased; yet, it is only a specimen of insect life, with which by reason of the animal being half domesticated, we are the better acquainted than we are with that of others. The whole winged insect tribe, are equally intent upon their proper employments, and under every variety of constitution, gratified, and perhaps equally gratified, with the offices which the author of nature has assigned to them. But the atmosphere is not the only scene of enjoyment.—

• • • • If we look to what the waters produce, shoals of the fry of fish frequent the margins of rivers, of lakes, and of the sea itself. These are so happy that they know not what to do with themselves. Their attitudes, their vivacity, their leaps out of the water, and their frolics in it, all conduce to show their excess of spirits, and are simply the effects of that excess. • • • What is seen in different stages of the same life, is still more exemplified in the lives of different animals. Animal enjoyments are infinitely diversified. The modes of life, to which the organization of different animals determines them, are not only various, but of opposite kinds. Yet each is happy in its own. For instance; an imals of prey live much alone; animals of a milder constitution in society. Yet the herring, which lives in shoals, and the sheep, which live in flocks, are not more happy in a crowd, or more contented among their companions, than is the lion, or the pike, with the deep solitudes of the pool, or the forest. • • • At this moment, in every given moment of time, how many myr-

iads of animals, are eating their food, gratifying their appetites, ruminating in their holes, accomplishing their wishes, pursuing their pleasures, taking their pastimes! In each individual, how many things must go right to be at ease; yet how large a portion out of every species is so, in every assignable instant!

Here kind reader is a picture of the world; and the author has neither stretched the canvass or laid on a color too much. Though there may be jaundiced eyes, that tinge everything with gloom, and cause men to utter bitter complaints about the miseries of the world, yet, it is well said by our author, 'It is a happy world after all.' Ah! what rivers of bliss are borne upon the wings of every fleeting moment as it passes! And how loudly do considerations like the above proclaim the goodness of the great author of our existence!

But there is another use which we may make of these facts. They afford ground for strong faith, that man, the last and noblest work of God is destined for bliss; From such a multitude of instances, the induction is strong; nay it is incontrovertible that God gives life but to bless. In all that untold variety of beings that swarm the surface of the earth, sport in its waters or creep in its bosom, the eye of strictest scrutiny cannot find one to whom existence is not a blessing. Why then should man be an exception? Or why should doubting mortals say, that God has in man's case, given life as a curse, and thus violated a rule of his government which holds good in all creation, without an exception? Let him answer who is able.—For ourselves, we cannot, we dare not doubt, that God has been as good to man as to any of the inferior animals; and we see in his dealings with the meanest insect enough to convince us, that when he puts forth his hand to create, it is but to confer happiness and bliss, to the creature which he calls into existence. Would men but look

'Through nature up to nature's God,' they would see on the throne of the Universe a being, who is emphatically what the Bible proclaims him, a 'God of love'; boundless, impartial, universal and changeless love, and the worst fountains of human misery would be dried up. I. D. W.

THE IMAGE OF GOD.—Our Savior is called in the scriptures 'the brightness of the Fathers glory and the express image of his person.' The language may be in some measure figurative, but it nevertheless establishes the fact that the perfections and the attributes of God are shadowed forth in Christ. What is the true character of God? is a question which comes home with thrilling interest to the hearts and the feelings of the children of men. The experience of ages has shown that the pages of the great volume of nature that lies open before us, when seen only by the unaided vision of worldly wisdom, afford no answer to that question, sufficiently explicit to answer the valuable end contemplated in the mission of Christ. It is true that something of the wisdom, and power, and goodness of God may be learned from the works of creation around us. 'The heavens declare his glory and the firmament sheweth forth his handy work,' and to a mind that has been illuminated, with the light of the everlasting gospel, legible traces of the vast and unbounded love of God are constantly exhibited in his works. But India's Juggernaut and Moloch's brazer image, will tell us that the unaided wisdom of this world, is insufficient to give man that full and clear perception of God's moral character, which is necessary to purify the heart, and transfer the mind into the image of his holiness. Hence the necessity of Christ's mission on earth. In him we are presented with a transcript of the divine character. In his life and actions we may see an exemplification of those principles which pervade the vast government of the Almighty. His love and mercy, truth and justice, are but so many emanations from God the exhaustless fountain of all that is good. They are all sunbeams of glory proceeding from the eternal Father, and are reflected in splendor from the face of Je-

sus the anointed. As the sun shining upon the placid waters, reflects its own image upon the eye of the beholder, so, the rays of divine light, shining down from the great 'Father of lights' upon the Savior of men, exhibit to the eyes of a wondering world, a living image of all that is holy, and just, and venerable and lovely, in the character of the Most High. If, therefore, we would obtain just and proper views of God, we have only to examine the traits of character exhibited in Christ the image, and our object will be fully accomplished.

We took our pen however, to note that wide departure from the way of wisdom, which is visible on the face of community around us. Who is there amongst us, that looks upon the character of Christ as an emblem of the glory of the 'Father?' They are as 'angels visits, few and far between.' People generally would be considerably safe, if they had none but Christ to deal with them. They talk of fleeing to the outstretched arms of a Savior, to escape the storm of Jehovah's wrath. Their Savior, is the chief among 'ten thousand and the one altogether lovely, and if they could believe that God was like him they would be happy. But alas! alas! God is angry, and had it not been for the interceding prayers of Jesus, he would long ago, have consigned them to eternal pain. Such views as these but poorly harmonize with the spirit of that scripture which proclaims Jesus as the 'brightness of the Fathers glory, and the express image of his person.'

It would be well to reflect, that Jesus is no Absalom, to steal away the hearts of the people, from their proper allegiance to their Father in heaven. Whatever is grand or glorious, or lovely, or kind, in him, proceeds from God, and is but a bright and shining scintillation from the immortal rock. Were this blest truth well fixed in the human mind, how would the hearts of the children of men rejoice, and their tongues break out in unknown joy, at the wonders of redeeming love!

Reader look at your Savior, and mark well the goodness of his nature and the unceasing benevolence of his character. Where on earth was the abject wretch so vile, the miscreant so corrupt, that Jesus did not bless him and do him good? There was none. If then, he is the image of God, why should we fear that God's mercy will forsake, in time or eternity, the vilest of the vile? Look at him upon the cross, and see his love shining from the top of Calvary, and overcoming all hatred with its power! Look at this, and remember well, that this love, is but a stream, from the fountain, God, and let thy unbelieving heart no longer doubt, the efficacy of God's triumphant grace. Ponder these things well, and they shall do thee good! I. D. W.

EFFECT OF GRIEF.—'What, could ye not watch with me one hour? Matt.' 26, 40.

As the crucifixion of our Lord drew near and his mind became more sensibly affected by the prospect of this trying event, he said to the disciples who were with him in the garden, 'My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O, my Father, if it be possible, let this cup pass from me, nevertheless, not as I will, but as thou wilt.' They, however, seemingly disregardful of his affectionate request, inclined to rest. 'And he came unto them, and found them asleep, and said unto Peter,—'What, could ye not watch with me one hour.'

To some, this conduct of the 'disciples may appear strange; and, if I mistake not, it has been mentioned by unbelievers, to show that they had no real sympathy with him, nor felt any interest in the things which so much engaged his attention. But their inclination to sleep notwithstanding he had so anxiously requested them to watch; so far from proving them thus unfeeling and uninterested, establishes a conclusion directly the reverse. He, indeed, did not

reproach them on this occasion, but rather apologized for their inattention to his request. The spirit, (said he,) is willing, but the *flesh is weak*." Again, the sacred historian remarks, that he 'found them sleeping for sorrow.'

The celebrated Dr. Rush, speaking of the derangement of the Passions, says,—'Among the symptoms of grief, there is one which is not often noticed; and that is, *profound sleep*. I have witnessed it—(he continues,) even in mothers, immediately after the death of a child. Criminals, we are told by Mr. Akerman, the keeper of Newgate in London, often sleep soundly the night before their execution. The son of Gen. Castine *slept nine hours*, the night before he was led to the guillotine in Paris.' These instance, (observes the Dr.) and many similar, ones that might be named, will serve to vindicate the disciples of our Saviour from a want of sympathy with him in his suffering.—They slept during his agony in the garden, because their 'flesh was weak,' and in consequence of 'sorrow having filled their hearts.'

W. A. S.

Reported renunciation of Br. M. H. Smith.—An account of the circumstances relative to this affair, will be found in another column of this day's paper. The pretty story has been seized by our orthodox friends with an avidity, and circulated with a dexterity, at once astonishing and ridiculous. We have heard of its being introduced into several orthodox pulpits in this region. We were absent on a journey to Vermont when the affair took place; but since our return we have taken some pains to learn the particulars in relation to the matter. And for the information of our friends who are anxious to learn the truth in respect to the affair, we observe, that we have seen and conversed with Br. Smith on the subject, and by him we are authorized to say that *he has not renounced the belief of the final salvation of all men*. In a fit of mental alienation, he did indeed assert, as his friends tell him, that he had no faith in the doctrine. But he has no recollection of it.—Hence he did not in the conviction of his sober judgement renounce the doctrine; and he trusts he never shall renounce it, unless with it his reason also is taken away.—He now believes it as firmly as at any period of his life.

It is truly wonderful and indeed laughable to observe the eagerness with which this story was sought for and circulated in this place. Our Unitarian friends were all in ecstasy. On Wednesday of last week their glory arose to its height. But alas! 'the expectation of the wicked shall perish.' And so it terminated in this case.

But during the excitement they let fall sundry expressions by no means detrimental to the character of Br. Smith. All the old gossips took occasion to tell how they had previously prophesied his conversion,—which prophecy however they took special care not to mention till after the event, as they supposed, had actually occurred. They *knew* that so 'good a man,' so 'pious' and 'smart' a man could not die a Universalist. Others thought him 'an ornament to any cause,' and others still imagined that 'whatever doctrine he should preach he would preach effectually,' believing at the same time that he would certainly preach endless misery. But alas, as Watts says

'How vain are all things here below,
How false and yet how fair,'

How vain indeed and brief were the exultations of our Unitarian friends! One thing in them however, is a mark of wisdom. They always calculate to exult in advance of the event that occasions exultation, for they seem to be fully aware that unless they anticipate the expected triumph they shall have no opportunity for exultation.

For some time past Br. Smith has been carrying on a private discussion of the subject of Universalism with Mr. Fitch, pastor of the Free Presbyterian Church in this city. On hearing the circumstances of Br. Smith's sickness,

Mr. Fitch, we understand, went into his church, told the story to the assembled congregation, and intimated that the supposed change had been wrought by this discussion. But we are authorized by Br. S. to say that he designs publishing the discussion entire, as soon as he can find time to prepare it for the press; that the public may judge whether it is probable that this discussion will ever effect any material change in his views.

We presume it is unnecessary to say more on this subject. Our readers may be assured that Br. Smith has not renounced his sentiments; and whenever he does we shall not fail to tell them of it, and at the same time give the reasons which shall induce him to do it.

O. W.

RELIGIOUS EXPERIENCE.—Much is said at the present time, by some religious professors, and particularly by the subjects of those fanatical excitements so prevalent of late, about *experiencing religion*.—And they speak of this matter, as though it were a mere concern of the moment—a thing of which they are no sooner become sensible, than it is over with forever. With all imaginable precision, they will state the time when, and the place where, the event occurred; and if they have occasion to speak of the subject, at any period in the course of their life, they will trace their history back, till they come to these memorable circumstances, with which alone their religious experience is supposed to have any important, earthly connexion.

But is this, indeed, the sum of experimental religion? By no means? These deluded and infatuated souls mistake a *recovery from fright* produced by the unscriptural denunciations of some moral maniac, for a religious experience. They are, at first awfully excited by the representations of hell to which they listen—the threatenings of endless torments so profusely dealt out by the advocates of interminable woe, and, perhaps, are driven almost to insanity, till, at length, this effervescence of passion subsides, as it naturally will, and they imagine that, in realizing a relief from the truly horrible situation into which they have been brought, they experience religion. I hardly need to add, that this erroneous notion receives the sanction of the principle movers in, and of all who are accessory to, this 'fiery trial' through which so many are now made to pass.

It appears to me that a religion which is experienced only for a moment, is hardly worth our attention; unless, indeed, it be a moment of such extreme suffering & peril as is endured by these unfortunate victims of fanaticism. And I think, if we carefully examine the scriptures, our views of experimental religion will differ materially from the popular opinion on this subject. St. James,—'Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.'

Here is a religion which concerns the whole life of the christian, which consists in practical purity—in a character that is unspotted; in sympathy with the distressed, and in deeds of benevolence. Experience in this religion, is not merely the thing of a moment, but, like experience in every thing else, it is a work of time.

St. Paul says,—'By whom (Christ) also, we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience, and patience, experience &c.' Here christian experience is defined to be the result of that triumphant resignation and pa-

tience which divine grace enables the pious soul to exercise in all seasons of trial and affliction, while it leads him to rejoice in hope of the glory of God.'

Reader! cherish this principle of grace; study to become acquainted with the benignant character of Him, who has given you existence, and who ordains the circumstances of your being; in filial confidence, meekness and patience submit to the dispensations of his holy Providence, and be assured, you will attain the experimental part of true religion, as the invaluable result of this christian exercise.

W. A. S.

'CASE OF THE HEATHEN.'—Great exertions are made at the present day to secure the salvation of the heathen, by sending missionaries among them to enlighten their minds and instruct them in the principles of the gospel of endless misery. Their case is represented as truly deplorable, inasmuch as without the light of truth they cannot be saved. They are represented as standing, 'hair hung and breeze shaken,' over the awful abyss, and more or less of them plunging into it every day, and every hour, and even moment that passes by. Hence the sympathies of people are excited for the purpose of gulling money out of them to send missionaries among the heathen that their souls may be saved from endless perdition. But taking the popular doctrines of the day as a standard, it is as useless to preach the gospel among them, as for the devil to attempt to steal and damn one of the elect, or Jesus Christ to save one of those whom God absolutely foreknew would be damned.

On this subject Br. Rayner of the Christian Pilot has some very pertinent remarks. They follow.

In the first place, whatever may formerly have been the opinion of the admirers of Calvinistic theology; it is believed there are few, if any, at present, who think that the whole heathen world are excluded from salvation and heavenly joys in a future state—

'Adjudget to death and hell by doom severe.'

The more charitable and common opinion now is, that they, like others, are to be judged and sentenced at the last day, according to the light and the advantages they have enjoyed, and the improvement which they shall have made. Now upon this principle, which in the view of future rewards and punishments, is certainly an equitable one, we see not why their chance (so to speak) for future happiness, is not as good as ours, or why a great proportion of them will not be saved, as of those who enjoy the light and the blessings of the christian revelation. And if so, why, in reference to a future state is it important that they should have the gospel sent to them, and the christian religion propagated among them? Because upon the acknowledged principle that they are to be judged according to the light and the advantages of the dispensation under which they live, they are as likely to obtain salvation without the Bible, and the benefits of the gospel, as with them. Nay, upon orthodox principles, it is absolutely dangerous, and even cruel, to send the gospel to them; for while it will render salvation no more sure to them, (because in proportion to their increased light, more will be required of them) it will expose them to greater condemnation, and more tremendous sufferings and tortures.

This terrible prospect is constantly held up to alarm gospel sinners, as they are called,—to induce them to repent, and be converted, and love God; which if they do not, they are told, with great concern, and with uncommon emphasis, that an aggravated punishment awaits them, that 'the hottest place in hell will be their portion,' and that it would have been far better for them to have lived and died in pagan darkness, or among the savages of the wilderness, and never to have seen the Bible, or heard the glad tidings of the gospel.

If this be true (and it is no uncommon style of sermons and tracts) where, we seriously ask, is the compassion, the charity, and christian benevolence, in furnishing the heathen with the Bible, and in sending missionaries to preach the gospel to them? If they will still be liable to perish forever,—If any of them must be subject to endless punishment, let it be as light, as supportable, and with as few aggravating circumstances as possible. Let not the horrors of their fatal doom be enhanced and rendered doubly dreadful, by the offer of salvation through an *all-sufficient* Redeemer; but which offer, it was foreknown would, to them, be unavailing, and only increase their guilt and woe.

Our views of this interesting subject may be incorrect, we pretend not to infallibility; we ask only the judgment of reason and common sense. If our ideas, our premises, and conclusions, are erroneous, we wish some one would point out their fallacy, and they shall have our acknowledgments.

DISAPPOINTMENTS.—The Christian Intelligencer has some very pertinent remarks on the subject of disappointments in attending meeting; wherein it is shown that the evils of disappointing and being disappointed, fall as well upon the people, as the preacher. The remarks deserve the attention of those who complain of disappointment on the non-attendance of a clergyman at a meeting where he has appointed to preach. We copy them entire; they are the following.

Preachers sometimes disappoint their congregations, by not attending meeting as expected. The evil, though a rare one, is grievous; and justifies the complaint which is sure to follow. But disappointments are not all on one side. *Often* the people disappoint the preacher, by their non-attendance. Let not such be hasty to complain of the delinquency of a preacher. Sometimes, too, a preacher disappoints his hearers, by not appearing so interesting and animated as expected; full as often, however, his hearers disappoint him by their drowsy, inattentive habits during service, whereby he feels depressed and rebuked. It is not right that the preachers should be the *only* ones to be complained of, on matters of this kind.

PIOUS OUTRAGE.—We understand that a man by the name of Carlton, a resident of Swansey N. H. has been fined the sum of twenty dollars for whipping, in a brutal and unfeeling manner, a poor orphan girl aged fourteen years, who had been committed and bound to him by the select men of an another town. Mr. Carlton, we understand, was formerly a man of liberal views and feelings; but more recently he has been brought out, and connected himself with the Baptist Church. Becoming 'pious' he lost all humanity, and for a trifling offence beat and bruised the girl unmercifully. When questioned on the subject the girl told the circumstances of the case to a neighbor of Mr. C. and for this offence the 'better half' of Mr. C. 'douce honest woman,' took her to task, and gave her another severe flogging, the marks of which she carried many days. And for this act of orthodox kindness to a poor orphan the good lady was brought before the civil authority and fined ten dollars. This is a practical exemplification of the honored system of endless woe, and as near an approximation as can be obtained in this life, to that doctrine which supposes God will inflict, for original sin which never was actually committed by mankind generally, 'all the miseries of this life, death itself and the pains of hell forever.'

NOTICE.—The residence of the subscriber as also the office of the Inquirer and Anchor, in Al-

bany will be at No. 88. Beaver Street, from and after the first of May.

I. D. WILLIAMSON.

A SCRIPTURE DOCTRINE.—'Thou renderest to every man according to his work.'—Psalms 62 : 12.

How plain is this declaration! The Psalmist assures us that the government of God over his moral creation, is administered in absolute—in perfect equity. 'Thou renderest to every man according to his work.' There is no ambiguity in this expression.—We cannot mistake the meaning of such language. The sentence, indeed, is short, but it is explicit and forcible; and it sets forth a most important truth. Thou *renderest*—it is in the present tense; for the divine government is constantly in operation—its administration is unwavering. Thou *renderest to every man*—not to some men only; there is no exception; it is absolutely to every man. Thou *renderest to every man according to his work*—not the work of Adam, nor of any other person, but his own work; what he receives, too, exactly corresponds with his character and condition; the government of God relative to him, whoever he may be, is perfect in the recompense it meets.

But, says the reader, 'I do not believe this doctrine. Virtue is not invariably rewarded, nor vice punished. The doctrine is contrary to my experience and observation, and I do not believe it.' Contrary to your experience and observation! Then are the scriptures not to be relied on, in the present instance? This places the subject of our remarks in an embarrassing situation, truly. The passage that we have commented on, is a simple declaration which no individual can possibly misunderstand; but the truth of which your experience and observation contradict. Surely, there must be a great mistake somewhere. Either the passage in question is incorrect, or your imagined experience and observation are defective. And how shall this matter be satisfactorily decided? Shall we allow the infallibility of your supposed experience and observation, alias your opinion, and conclude that the spirit of the Highest teaches falsely? or is it enough, that 'God be true, and every man a liar?'

'O! blind to each indulgent aim
Of power supremely wise,
Who fancy happiness in aught
The hand of Heaven desires.'

We conclude this article in the eloquent language of another. 'One of the strangest problems of our nature, is, the choice of evil and the rejection of good, even after long experience has proved that evil and misery are synonymous. Virtue, it is true, is not always exempt from sorrow, but crime must ever be *wretchedness*.'

W. A. S.

REV. MR. STRONG OF HINSDALE N. H. This gentleman some months ago inflicted a severe and unmerciful flagellation upon a black girl who lived with him. Notice of the circumstance was taken in several papers at the time of its occurrence, and comments with some severity were offered upon it. People in the town of Hinsdale, except those yoked to the church united in condemning Mr. Strong and reprobating his conduct in decided terms. Recently however, an ecclesiastical concert, or as it was termed by the clergy composing it, an 'ecclesiastical court,' assembled at Hins-

dale, for the purpose of investigating this and other subjects; and after noticing the charge of 'undue severity in chastising a colored girl,' they pronounced it wholly 'false and slanderous, originating in a malignant opposition to evangelical truth.' But notwithstanding the decision of this court it appears the people in H. are not altogether satisfied. It is undeniable and undenied, that Mr. Strong did whip the black girl with a *raw hide* and in whipping her he did *draw blood*. This the people in H. called inhuman cruelty, and they are not yet satisfied that it is mercy. It may be orthodox mercy; but it is not the mercy of those who possess the common feelings of men. The people in Hinsdale are satisfied of one thing, that they discover in this, a little more of the good fruit of endless misery, from which they pray 'good Lord deliver us.

R. O. W.

DEDICATION, AT GENEVA N. Y.—On Wednesday morning the 6th of May, (says the Herald of Truth,) the new and beautiful house, lately erected in Geneva, for the worship of Him who is 'good unto all,' was solemnly dedicated as a sanctuary, before whose altar, believers in the boundless grace of God, can join their hearts in praise to Deity.

HUDSON RIVER ASSOCIATION. The Hudson River Association of Universalists, will hold an extra session in the city of New York, on Wednesday and Thursday, the 11th and 12th of June next. Ministering brethren and all friends are affectionately invited to attend. Per order.
I. D. WILLIAMSON, Clerk.

CLINTON LIBERAL INSTITUTE.

The present term of the Liberal Institute will close on the 8th, and the Summer term commence on the 27th day of May inst. The ladies' school of the Institute will close and commence again at the same time. The best accommodations can be had for the students.

J. STEBBINS,	Executive	{	T. SMITH,	
D. PILEY,			Committee.	E. S. BARNUM,
J. W. HALE,				

*. *Editors friendly to unsectarian institutions of learning will please copy the above.

Religious Notices.

Br. M. H. Smith will preach in the Universalist church in this place (Hartford) if health permit, next sabbath evening. The desk will be supplied during the day by Br. D. D. Smith of Boston.

Br. C. Spear will preach at Springfield to-morrow.

Br. W. A. Stickney will preach in Burlington the 3d Sunday in June, and a lecture at New Hartford Centre at 5 o'clock.

There will be preaching at the House of Dr. Banning in East Hartland on the 1st Sunday in June at 5 o'clock.

At Barkhamstead on the 2d Sunday in June.

At Granby on the 1st June.

Br. W. A. Stickney will preach at Killingworth on the 5th Sunday inst. and at Durham on Monday evening June 1st.

Br. R. O. Williams will preach in Berlin on the 5th sabbath—Br. J. Shigley will preach at West Suffield same day.

Br. F. Hitchcock will preach at Cornwall Hollow Saturday evening the 6th of June, and Sunday morning the 7th, services commencing at precisely half past 9. At Limerack village in Salisbury in the afternoon, commencing at half past 12. And at Hitchcock's Corner in Armenia N. Y. at 5 o'clock.

POETRY.

Original.

Clouds and Sunshine.

The morning of life! How blissful and gay,
As gently it dawns and ushers the day,
In promise so rich, whose clear rising sun
Now gilds the pure way we joyously run.

The mind so elate, knows peril nor fear,
Our prospects all fair—all lovely appear;
Mid dangers quite safe, we hope to pursue
Our journey on earth, as peacefully through.

But see we yon cloud! In blackness it lowers,
And hides from our view, these sunny bright hours;
O! dense is the gloom which broods o'er the soul,—
Thick darkness prevails—loud thunders now roll.

The storm rudely howls—the spirit despairs,
With sorrow o'erwhelmed—distracted with cares,
Till heaven's own voice, in accents of peace,
Commands the fierce wind—the tempest to cease.

No more then the soul remembers its woes;
With joy it regains its wonted repose;
And offers its praise, (than incense more sweet,)
Accepted of God—a sacrifice meet.

Thus good shall attend the trials of man,
Though he is his way, unable to scan;
For not from the dust affliction ascends,
'Tis only of God, whose care still defends.

The sun, when obscured and hid from our eyes,
Refulgently glows far up in the skies;
And man that goes hence, arising from earth,
In heaven shall hail his spirit's pure birth.
Berlin.

W. A. S.

Love.

BY E. L. BULWER.

How bright and beautiful is love in its hour of
purity and innocence—how mysteriously does it
etherealize every feeling, and concentrate every
wild and bewildering impulse of the heart. Love,
holy and mysterious love—it is the garland spring
of life—the dream of the heart—the impassioned
poetry of nature—its song is heard in the rude
and unvisited solitude of the far forest, and the
thronged haunts of busy life—it embellishes with
its flames the unpretending cot of the peasant
and the gorgeous palace of the monarch—flashes
its holy gleam of light upon the mute page of the
solitary student and upon the measured track
of the lonely wanderer—hovers about the imper-
fected bark of the storm beaten mariner—enfee-
bles the darkly bending wing of the muttering tem-
pest, and imparts additional splendor to the
beacon that burns 'on the far distant shore.'

Love! it is the mystic and unseen spell that
harmonizes and 'soothes unbidden' the wild and
rugged tendencies of human nature—that ling-
ers about the sanctity of the domestic hearth—
the worshipped deity of the penetralia, and unites
in firmer union the affections of social and reli-
gious society, gathers verdant freshness around
the guarded cradle of helpless infancy, and—
steals in moonlight darkness upon the yielding
heart of despairing age—it hushes into repos-
ing calmness the chafed and bruised and unrest-
ing spirit of sorrow, and bears it from the ex-
isting and anticipated evils of life, to its own
bright and sheltering bower of repose—trans-
forms into a generous devotion the exacting de-
sires of vulgar interest and sordid avarice, and
melts into a tearful compassion the ice of in-
sensibility.

The image which holy and undecaying love

has once portraitured on the deep shrine of the
heart will not vanish like lineaments which
childhood's fingers in idle moments may have
traced upon the sand—that image will remain
there unbroken and unmarked—will burn on un-
defaced in its beauty and undiminished in its
lustre; amid the quick rush of the winds and the
warring of the tempest cloud—and when the
waving 'star of our fate seems declining,' the
bowed and bewildered spirit, like the trembling
dove of the patriarchs, will meet its home and
its refuge in that hallowed fane where love pre-
sides as high priestess of its sanctuary and con-
secrates to unbending truth the offered vows of
her votaries.

Hope and Memory.

BY MRS. SIGOURNEY.

A little babe lay in its cradle, and Hope came
and kissed it. When its nurse gave it a cake,
Hope promised another to-morrow: and when
its young sister brought a flower, over which it
clapped its hands and crowed, Hope told of
brighter ones, which it should gather for itself.

The babe grew to a child & another friend came
and kissed it. Her name was Memory. She
said, 'Look behind thee, and tell me what thou
seest' The child answered, 'I see a little book.'
And Memory said, 'I will teach thee how to get
honey from the book, that shall be sweet to thee,
when thou art old.'

The child became a youth. Once, when he
went to his bed, Hope and Memory stood by the
pillow. Hope sang a melodious song, and said,
'Follow me, and every morning thou shalt wake
with a smile as sweet as the merry lay I sung
thee.'

But Memory said, 'Hope, is there any need that
we should contend? He shall be mine as well
as thine. And we will be to him as sisters all
his life long.'

So he kissed Hope and Memory, and was be-
loved of them both. While he slept peacefully
they sat silently by his side, weaving rainbow
tissue into dreams. When he awoke, they came,
with the lark, to bid him good morning, and he
gave a hand to each.

He became a man. Every day, Hope guided
him for his labor, and every night he supped with
Memory, at the table of knowledge.

But at length, Age found him, and turned his
temples gray. To his eye the world seemed
altered. Memory sat by his elbow chair, like an
old and tried friend. He looked at her seriously
and said, 'Hast thou not lost something, that I
entrusted to thee?'

And she answered, 'I fear so: for the lock of
my casket is worn. Sometimes, I am weary
and sleep, and then Time purloins my key. But
the gems thou didst give me when life was new
I can account for all—see, how bright they are.'

While they thus sadly conversed, Hope put
forth a wing that she had worn, folded under
her garment, and tried its strength to a heaven-
ward flight.

The old man lay down to die, and when his
soul went forth from the body, the angels took it.
And Memory walked with it through the open
gate of heaven. But Hope lay down at its thresh-
hold, and gently expired, as a rose giveth out its
last odors. Her parting sigh was like the music
of a seraph's harp. She breathed it into the bos-
om of a glorious form, and said:

'Immortal! I bring thee a soul that I have
led through the world. It is now thine, Jesus
hath redeemed it.'—*N. Y. Mirror.*

Things that I have never seen.

1. I have never seen a believer in the doctrine
of the *trinity*, who could state that doctrine in an
intelligent manner.

2. I have never seen a Calvinist who did not
consider himself one of the elect.

3. I have never seen a sane person who did not
entertain strong hopes of his own salvation.

4. I have never seen a person who boasted of
a change of heart, but that needed a change of
moral character.

5. I have never seen what is called a *revival*
that did not weaken the charity and increase the
bitterness of two thirds of its subjects.

6. I have never seen the doctrine of endless
misery reconciled with the character of God.

7. I have never seen a man against reason, till
he found reason against himself.

8. I have never seen a man who pretended to
be exceedingly pious, but that would grind the
face of the poor.

9. I have never seen a confirmed deist who
was not an intolerable bigot.

10. I have never seen a Unitarian Clergyman
who preached his real sentiment clearly to his
people.

11. I have never seen the doctrine of imputa-
tion reconciled with the justice and equity of the
Divine Being.

Religion recommended to youth.

'Remember now thy Creator in the days of thy
youth.' As that which is leared in youth is
more permanently fixed in the mind, than what
is acquired in more advanced years, it should
remind us all and especially youth, that those
things which are of the highest interest to hu-
man welfare should be sought and obtained,
before the mind becomes crowded with a multi-
tude of worldly cares, and transitory concern-
ments. 'Remember now thy Creator in the
days of thy youth.' This is of the greatest
moment. Think on God; meditate his consum-
mate wisdom, knowledge, power and goodness;
and endeavor to realize that nothing unlike God
can promote the happiness of rational beings.—
By endeavoring to acquire wisdom, we endeavor
to imitate our heavenly Father. By exert-
ing all our abilities to gain useful knowledge,
we seem to approximate to the divine character.
By rising above the weakness of fleshly pas-
sions, we seem to attain divine strength.—
And by exercising a spirit of universal love and
goodness, we imitate that attribute of Divinity
which gives worth and dignity to all the rest.

Marriages.

In Berlin, Mr. Horace Sheldon, to Miss Amelia Beck-
ley.

At Tolland, Mr. Ephraim Ladd, to Miss Mary Ann
Tucker both of that town.

Deaths.

In this city, on the 16th inst. Mr. William Montague
aged 48 years.

At Hebron on the 16th inst. Mr. James Wells
aged 55.

REMOVAL.

THE OFFICE of the Inquirer and Anchor is removed
to the building formerly owned and occupied by Mr. N.
Ruggles in Main St. a few rods south west of the State
House square.

Hartford, April 1835.